

# Millennial Star



Photo by Borum, courtesy Elder Richard P. Evans

## Red Indian Shepherd Boy

*"I walk in the footsteps of one who is great."*

(See page 117)

# Shepherd Boy

*By Orval Ricketts.*

True son of the enchanting western land  
Where space sweeps off beyond the edge of day,  
And wrapped in golden mantle, solitude  
Serenely reigns with undisputed sway.

Young herdsman of the lonely Indian land,  
Quick-eyed, and fleet of foot, you wander far  
On strong, unwearied legs down dusty trails  
With Sun to guide you, or an evening star.

The grass is short out where your herds must roam,  
And coyotes lurk to feed on hapless strays,  
And water holes dry up, and wind storms rage,  
Where you, like David, spend your youthful days.

Entrusted to your sturdy care, small lad,  
Is this wide-ranging flock of bleating sheep  
Whose wool shall glut the yawning blanket loom  
On which your mother's nimble fingers leap.

You live so close to all the good outdoors  
That of the hills you are become a part,  
Child of the sun, one with the cool, sweet rain,  
With desert winds soft singing in your heart.

# THE LATTER-DAY SAINTS' MILLENNIAL STAR

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*I beheld that he was in the form of a man; yet, nevertheless, I knew that it was the Spirit of the Lord; and he spake unto me as a man speaketh with another.—I Nephi 11: 11*

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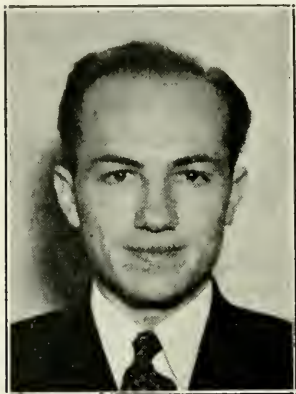
A typical Red Indian shepherd boy from the Navajo country of New Mexico is pictured on the cover of this issue. Barefoot and in rags he smiles before the camera; then goes happily back to his herd. His forefathers roamed the plains of America for many years. Originally they were of Jewish stock and immigrated from Palestine about six hundred years before the birth of Christ. The story of their journey to the Western Hemisphere, their activities in a new country, and the subsequent visit of the Saviour to these "other sheep," is told within the pages of the Book of Mormon.

# Religion and Life in the World

By ELDER LOWELL L. BENNION

*Director, Latter-day Saint Institute, Tucson, Arizona.*

CHRISTIANS have often believed the earth to be the "devil's workshop." Their religious aspirations seemed incompatible with participation in the usual relations of men: business, family life, pleasures of the flesh, and some pursuits of the spirit. To them life was evil, man having been born in sin with natural evil tendencies. Accepting this view of life, two ways of obtaining serenity of the spirit and the satisfaction of religious worship have presented themselves: they could flee from the world of men, or, remaining in it, they could struggle against it—be in the world but not of the world.



Elder Bennion

Flight from the world was the religious ideal of early and medieval Christianity, and is the ideal, to some extent, even today. Life in the world was a necessary evil and therefore acceptable, but ardent religious souls fled to the monastery or convent, there to realize the highest kind of religious life. In Ernest Dawson's poem, "Nuns of the Perpetual Adoration," this spirit is effectively expressed. A few stanzas follow:

Outside, the world is wild and passionate;  
Man's weary laughter and his sick despair  
Entreat at their impenetrable gate;  
They heed no voices in their dream of prayer.  
They saw the glory of the world displayed.  
They saw the bitter of it and the sweet;  
They knew the roses of the world should fade,  
And be trod under by the hurrying feet.

Calm, sad, secure; with faces worn and mild;  
Surely their choice of vigil is best?  
Yea! for our roses fade, the world is wild;  
But there, beside the altar, there is rest.

The Protestants, particularly those inspired by John Calvin, rejecting the Catholic way of life, slammed the door of the monastery behind them and marched out into the daily walks of life, and, in the language of Sebastian Frank, tried to become monks in the world. They worked in mundane callings, married and reared families, and fought sin. To them life was often a struggle with one's self, with one's natural tendencies to do evil. Much that was good and beautiful in life was avoided lest it take man's mind off the Glory of God.

Latter-day Saints, in sharp contrast with these two attitudes toward earth-life, believe that life is good; that it is a meaning-



ful part of man's eternal life. Man is not born in sin with evil tendencies nor into an evil world, but rather, free from sin, facing a world which may bring him good or evil or both. Only such a view is consistent with their conception of God as a God of love, goodness and intelligence. Thus to the Latter-day Saints, life in the world is highly desirable. It is to be explored, understood and enjoyed.

What man needs most is not an escape from life nor a life-long struggle with life, but an understanding and acceptance of the principles governing his life. Living in accordance with these, he can fulfil the measure of his creation and find the satisfactions he craves. Such satisfactions are not found by searching for wealth, the honours of men, or mere contentment. They come through cultivating the things of the spirit, for one's life is largely in one's mind and feeling. Enrich these and life is enriched.

Scriptures abound in statements which set forth a more abundant, qualitative life as being the purpose of creation and

#### The Author

FOLLOWING his graduation from the University of Utah in 1928, Elder Bennion was a travelling missionary in the Swiss-German Mission. After serving for three years, he continued his post graduate studies in Erlangen, Vienna, and Strasbourg. In 1933 he was awarded a Doctorate, Ph.D., from the University of Strasbourg. From 1934 to 1937 he directed the Salt Lake City Latter-day Saint Institute, and was recently made director of the Church Institute of Religion located at Tucson, Arizona. In this article, prepared especially for the *Star*, he discusses the Mormon outlook on life.

God's promise to man. Nephi, a Book of Mormon writer, wrote: "Men are that they might have joy." Another modern scripture contains this statement in the name of Deity: "For behold this is my work and my glory to bring to pass the immortality and eternal life of man." Jesus is quoted as having said: "I am come that they might have life and that they might have it more abundantly," and "Be ye therefore perfect, even as your Father in Heaven is perfect." Surely these things pertain to this present life on earth quite as much as to an existence beyond the grave.

Jesus seemed to love this earth-life despite His title,

"Man of Sorrows." He spoke tenderly of the lilies of the field and of little children. He was sympathetic with sinners. The sick and afflicted were healed by His virtue and love. His disciples found Him patient and kind.

The Gospel He taught was a Gospel of love, of mercy, of reverence for life. Personality development and enrichment was the heart of His message. He tried to get men to practise this rather paradoxical statement:

For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

To serve, sacrifice, and even give one's life for one's fellows is the way to the abundant life of the spirit.

The Latter-day Saint Church accepts these teachings of the Master. The philosophy and organization of the Church are orientated around the life of the individual and the worth of the human soul. Every phase of the human personality is sacred. The body is the tabernacle of a spirit created by God. The Mormon health code has as its underlying principle: All things which are good for man, he should partake of with prudence and thanksgiving; all things which are harmful to man, he should abstain from. The Word of Wisdom teaches abstinence and avoidance of excesses. It advises the eating of fresh fruits and vegetables, herbs, grains, and meat in moderation. Sufficient sleep, hard work, and play are other practical teachings incorporated in the Mormon way of life.

The gaining of knowledge and its application in life are paramount in the teachings of the Church. "It is impossible to be saved in ignorance," or, stated positively, "man is saved no faster than he gets knowledge." This earth-life is a place to gain knowledge of everlasting value. "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection." Man's life—physical, mental, moral, spiritual, and social—ought to be based on knowledge. Joseph Smith taught his people to seek wisdom and knowledge from all sources.

Seek ye diligently and teach one another words of wisdom; yet, seek ye out of the best books words of wisdom: seek learning even by study and also by faith. (Doctrine and Covenants 88: 118-119)

One of the guiding principles of the Latter-day Saint philosophy is that "the Glory of God is intelligence." The way to abundant life must be along the highway of knowledge and wisdom.

The Latter-day Saint Church is a Church of the people—a layman's Church in which the social needs of group life are paramount. Its priesthood is democratic. All boys and men, twelve years of age or over, if they are worthy in character and desirous of serving their Maker and their fellow men, may be ordained to the priesthood and share in the work of the Church.

Not only the men, but also the women of the Church, function as officers and workers in auxiliary organizations. Their activities make for friendship, offer opportunities for creative self-expression, and channels for effective service. In these organizations, lessons and activities in handicrafts, household arts, and in the fine arts are provided, adapted to all ages.

Economic and social security achieved through co-operative endeavour is a fundamental aim of the Church. This aim, once achieved, will be the basis for ideal community life.

Beautiful homes and surroundings, an appreciation of the world of nature, and a genuine love for artistic interpretations of life are ideals of the Mormon Church. In the words of its restorer, Joseph Smith:

... If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

Jesus said, "I am the light of the world; He that followeth me shall not walk in darkness, but shall have the light of life."

*(Continued on page 125)*

## A Lesson from a Red Indian Boy

*By Elder Richard P. Evans*

MANY valuable lessons may be gained from the Red Indian if one is observant. Long association reveals him to be a very intelligent person, capable of deep concentration. And though to all outward appearances he may be a very simple person, stored up within him are many choice bits of native philosophy applicable to us all. The following narrative is an example:

On the vast Navajo reservation a nine days' ceremonial in late summer had just concluded. It was the famed "Yea-bit-chy"—a ritual employed to heal ailing persons, accompanied by much native pomp and splendour. Famed medicine men had come from all parts to assist in offering song-prayers and anointing with various herbal compounds the sick, addressing their petitions to a supreme Person, much like the One of the Bible.

Now the open prairie was deserted. The hundreds of wagons and motors with their colourful burdens had departed homeward. Only one of the well known medicine men remained. His home was distant and preparations for departure had delayed him somewhat. As he emerged from the log hut and walked through the dusty ground toward his waiting horse, mounted and rode off toward the western mountain foothills, a straight and sturdy lad of ten or twelve left his grazing herd of sheep and walked to the entrance of the empty hut. His keen eyes located the prints the medicine man's moccasined feet had made in the trampled, dusty earth.

Slowly, deliberately he strode along, stretching his legs to place his bare feet step by step in the straight tracks the old man had left. Struck by this queer action, the writer called out in the lad's native tongue: "Boy! what is your reason for that?" Halting, the boy looked up with a quick smile and answered in his beautiful, softly spoken language: "I do what my father has done before me. I walk in the footsteps of one who is great, who does much good, that my life in the day of my manhood may be one of greatness, bravery and strength."

What an example for us to follow! Never in the world's history since Christ's earthly residence has the pathway been so distinct as in this era, to lead us through the churning dust of world chaos to security and happiness. Our duty is clear—to follow the Pathfinder and leave a clear trail each day for those with whom we associate. Latter-day Saints say to the world: "God in His wisdom and goodness a century ago cleared the trail home. Will you not walk it with us?"



## Witnesses for Christ

### A GOSPEL CONVERSATION

By ELDER GORDON B. HINCKLEY

FROM the time of its founding the Church of Jesus Christ of Latter-day Saints has been a missionary organization. Not only are extensive missionary efforts carried on in the communities in which the Church is well established, but thousands of men and women have left their homes for a period of years, at tremendous sacrifice of time and means, to preach the Gospel abroad.

A single objective has been before them in all their labours: To bear personal witness to the restoration of the Gospel of Jesus Christ to the earth in this age.

From the notebook of a missionary is taken the situation of this conversation on the philosophy of Mormonism.

We go to the lobby of the London Central Y.M.C.A., where a missionary is conversing with a friend from Canada, who is attending the University of London:

FRIEND: Every time I sit in this lobby, my mind turns over that quotation painted on the opposite wall. I've thought about it a good deal. "The fear of the Lord is the beginning of wisdom."

ELDER: There's some deep philosophy behind that. I think it was Job who expressed that thought in the midst of his sorrow. Do you believe it?

FRIEND: If by fear of the Lord you mean reverence for the Lord, I do. I was brought up on the Bible, so to speak. And in spite of some of the things I have heard in school and read in various places, I still regard it as a book of precious truth.

ELDER: I'm glad to hear you say that. You see, I share your views. In fact, I think of the Bible as the word of God. Of course, in reading it one should remember the circumstances under which it was written.

FRIEND: You Mormon chaps interest me. No matter what you're doing, you seem to live and breathe religion. No offence, mind you. I think it's mighty wholesome.

ELDER: Well—we are missionaries. And anyway, in the final analysis, isn't worthwhile religion concerned with all phases of living?

FRIEND: I think it should be. But I'm inclined to think religion has lost its grip.

ELDER: You're not alone in that opinion. Many people think so. Why, do you suppose?

FRIEND: Primarily, I think, because Christianity is not made a vital force in most men's lives. Christ has become too much of a remote abstraction.

ELDER: If some world conditions are any basis of judgment, Christ is certainly remote from some men's lives. But let's begin with ourselves. Let me ask you. What does Christ really mean to you?

FRIEND: Well—off hand, I would say, salvation through grace, as I've heard many times in chapel.

ELDER: Salvation through grace. Yes. And what does that mean to you?



**FRIEND:** I'm afraid that when it comes right down to identifying His meaning in my life I'm a little puzzled. I've really never thought of it a great deal. Of course, I know that He is the foundation of the church. And I believe that His spirit is among us in the world to help us when we need help. But let me turn the tables and ask you the same question. You are a missionary, and have likely spent some time in thinking of this very thing. What does Christ mean to you?

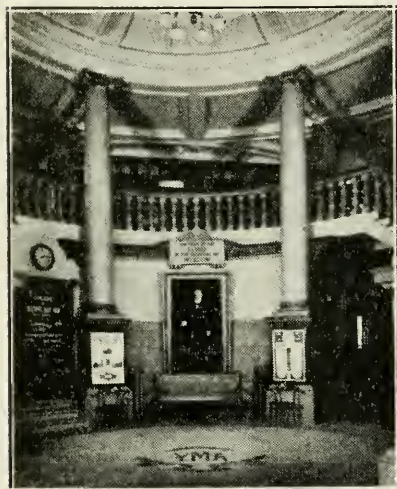
**ELDER:** That's fair enough. Christ means several very important things to me. Primarily I have the unquestioned assurance that I will live forever. Death is not the end of things, more likely only the beginning.

**FRIEND:** Then you believe in the resurrection?

**ELDER:** Yes, literally. The Saviour again took up His body, and because of Him, all men will be given the same opportunity.

**FRIEND:** But, isn't that belief in eternal life a rather remote thing of little consequence here and now?

**ELDER:** On the contrary. I have always thought—for example—that if a boy in elementary school knew that he wanted to study medicine, he would work more diligently and plan more carefully than one without aims for the future. Likewise, it is my belief that if a man knows he is going to live forever, he will begin to live better today. A number of things we generally take to be of great importance, such as the accumulation of wealth, lose much of their significance before the prospect of eternal life. A number of things which might not otherwise receive due emphasis, such as the necessity for clean, temperate living, are given a new importance



**Lobby of Central London Y.M.C.A.**  
*Where the conversation took place.*

with the assurance that we are eternal beings, and that we shall possess these bodies even as the resurrected Christ possessed His body. The definite assurance of that eternity in which you and I and we all shall live, working and striving for mutual and individual development, is the first wonderful thing that Christ means to me.

**FRIEND:** Doesn't this belief of yours coincide with our church doctrine of salvation through grace?

**ELDER:** My opinion is that the doctrine of salvation through grace, as I have seen it commonly understood, does not quite square with the teachings of the Saviour and with principles of justice.

**FRIEND:** What do you mean?

**ELDER:** That brings me to the second great meaning that  
*(Continued on page 123)*

THURSDAY, FEBRUARY 24th, 1938

## EDITORIALS

## ANOTHER WITNESS

We read on the fly-leaf of the Book of Mormon, the reason for its coming forth: "To show unto the remnant of the House of Israel what great things the Lord hath done for **"Unto All Nations"** their fathers; and that they may know the covenants of the Lord, that they are not cast off forever; and also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting Himself unto all nations."

That last phrase is perhaps the meat of the message and carries to us an understanding of the great love that God has for all of His children, not only for a chosen few known as the chosen people. The men, women and children of the Western Hemisphere were just as dear to Him as the men and women in the little town of Bethlehem, or in the great city of the temple, Jerusalem.

The fascinating story of the Book of Mormon tells us of that great nation known as the Jaredites, descendants of a group that fled to the Western Hemisphere two thousand years before Christ, of the Malekites who were brought out of Jerusalem by their princely leader, of the followers of Lehi who became divided into two great nations, the Nephites and the Lamenites. One of the Book of Mormon prophets says: "The Lord doth grant unto all nations, of their own nation and tongue, to teach his word in wisdom all that he seeth fit that they should have. Therefore, we see that he doth counsel in wisdom, according to that which is just and true."

Recently in Pietermaritzburg, South Africa, a minister of one of the leading churches in that beautiful city, preached a sermon in which he gave a very scholarly explanation of the fact that the Bible is the writings of Moses preserved by the Jewish nation, that it gives to the world the wonderful teachings of the Master through the four Gospels, but that it centres its attention to a great extent upon the house of Judah known to the world as the Jewish nation. He then explained that Judah was only one of the twelve sons of Jacob, known as Israel, and that the blessings given by God to Abraham, "and in thee shall all families of the earth be blessed," were continued down through Isaac, his son, and to Jacob, his grandson, and were to be continued through that lineage. He then made this very interesting declaration: "No doubt other scriptures will be brought forth in due time that will tell of God's dealings with others of the House of Israel, such as the House of Joseph, the House of Reuben, of Benjamin, etc."

And why not? God is no respecter of persons. Joseph was the favourite son of his father and became practically the salvation of his father's house when he brought his ageing father and his repentant brothers from their famine-stricken homes

to his adopted land of plenty, Egypt, where he had found favour in the sight of the Pharaoh. Jacob's blessing upon Joseph reads: "Joseph is a fruitful bough, even a fruitful bough by a well; The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills; they shall separate from his brethren." The Book of Mormon shows how this prophecy was fulfilled when the Lord led certain descendants of this same Joseph from Jerusalem to the western continent, where they became a great nation.

So in face of the cry: "A bible, a bible, we have a bible," the Latter-day Saints solemnly declare to the world that the Book of Mormon is a second witness of the divinity of Jesus Christ and that He is concerned with all mankind. For Christ Himself said to His disciples: "And other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd."

What comfort this should bring to the hearts of all mankind. Whether we are in Africa, or America, in China, or in England, God is concerned with our welfare and Jesus is the Christ, the Eternal God, manifesting Himself unto all nations.

Truly the words of Ezekiel: "Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in my hand" have been fulfilled. The Book of Mormon, the history of the House of Joseph, and the Holy Bible, God's message to the House of Judah, is now used as one to convince the Jew and the Gentile that Jesus is the Christ, the Eternal God, and that He does and will manifest Himself unto all nations.

—LE GRANDE P. BACKMAN,  
President, South African Mission.

## A REMARKABLE WORK.

A remarkable missionary work has been accomplished in this Church by humble men and women. Their equipment, in the main, has not been the training of schools. It has been the influence and discipline of good homes, church organization, and individual testimony. The influence of their testimonies and their lives has been more potential than their preaching. The

only eloquence they have required to deliver their message is the eloquence of their lives. They have carried the natural, simple, joyous message of the Christ in a natural, cheerful way. Was that not the Saviour's way? Did He not ever suit the lesson to the people, their language and understanding?

What these ambassadors of the Lord have done for individuals, families, communities and nations would fill books. Over three-quarter million hearts today swell in gratitude for their blessed service. A man contemplates his home, the loving family which surrounds him, his prosperous business, the esteem of his fellowmen, the fraternity of his brethren in the Priesthood, his faith, his contentment, his glorious hopes; and from the depths of his soul he cries: "God bless the missionary who brought me this!"—STEPHEN L RICHARDS



## Browsings in Brief

*From the Notebook of*

PRESIDENT HUGH B. BROWN

I THOUGHT the house across  
the way  
Was empty, but since yesterday,  
Crepe on the door made me aware  
That someone had been living there.

\* \* \*

THE most attractive edition of  
the sermon on the Mount is  
that which is bound up in a  
man.

\* \* \*

COME to know religion in its  
depths and you come to realize  
how indispensable it is to  
rich and radiant living.

\* \* \*

RELIGION deals with the soul of  
the world; its deepest source;  
its spiritual meaning; its  
divine purpose.

\* \* \*

RELIGION gives life its meaning.  
It lifts up the heart  
bowed down.

\* \* \*

BE kind! Even a tombstone  
will say good things about a  
person when he is down.

\* \* \*

Look out for the tongue! It is  
in a wet place and may slip.  
—Authors' Unknown.

Don't expect to have health  
without effort; nothing in this  
world worth anything can be  
had without paying for it, and  
health is the prize of constant  
struggle.

—Henry Churchill King

\* \* \*

HONOUR is like the eye, which  
cannot suffer the least im-  
purity without damage, or  
like a precious stone, the price  
of which is lessened by a  
single flaw.—Bassnet.

\* \* \*

AN ideal is a fixed purpose, by  
which, from time to time, you  
can steer your life.—Van Dyke

\* \* \*

SIN has many tools, but a lie  
is the handle that fits them  
all.—Oliver Wendell Holmes

\* \* \*

I CAN give up my crown, and  
retire from power; I can quit  
my palace and live in a cot-  
tage; I can lay my head on a  
block and lose my life; but I  
cannot break my oath.

—George III of England

\* \* \*

HYPOCRISY desires to seem good  
—rather than to be so; hon-  
esty desires to be good—rather  
than to seem so.

—Earl of Warwick

### BIRMINGHAM DISTRICT CONFERENCE NOTICE

**B**IRMINGHAM DISTRICT CONFERENCE, second on the spring conference schedule, will be held in Handsworth Branch Chapel, located at 23, Booth Street, Handsworth, Birmingham, on Sunday, February 27th. Special speaker from London will be President Hugh B. Brown and sessions will convene at 11.0 a.m., 2.30 p.m. and 6.0 p.m. A special pageant and concert will be presented in the chapel on Saturday, February 26th, beginning at 8 p.m.

The following week, Sunday, March 6th, Norwich District conference will be held at Norwich Branch Chapel, 60 Park Lane, Norwich.



## WITNESSES FOR CHRIST

*(Concluded from page 119)*

Christ has for me. It is true that through the atonement of the Saviour essentially, all mankind will be resurrected and thereby saved.

FRIEND: And therefore we are saved through His grace.

ELDER: That's true. But the station to which we achieve in the hereafter will depend entirely on our behaviour here. All who merely believe on the Lord will not be given an exalted place. Such a thought is contrary to principles of justice. Men will be merited for their actions, not for their statements of belief. The Saviour Himself said: "Not every man that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

FRIEND: That's reasonable.

ELDER: And the Saviour outlined the way of life to make men happy here and happy in the life to come, where they may be not only saved from the bonds of death but also exalted to a position of merit. So to me Christ means a wise counsellor and guide, someone who desires me to live and be happy in life. To me He is no remote figure to be talked about. Rather, He is a friend, and it is in that light that I look upon Him.

FRIEND: You rather personalize Him.

ELDER: Yes, because to me He is a personality. And what strength there is in the knowledge that one has for a friend the Son of God!

FRIEND: Christ does mean something to you. And this is all very interesting. There seems to be little doubt in your own mind of the meaning of the Saviour to you, but I am not surprised that so few people feel that way.

ELDER: And why are you not surprised?

FRIEND: Because the Bible gives the only evidence that Christ ever lived. And the Bible is now subject to so much criticism. I am told that even some ministers discount the belief that the Saviour was actually the Son of God.

ELDER: You have expressed a thought felt by a great many people. But I am grateful that there are more witnesses to the divine mission of the Saviour and to the truth that He still lives.

FRIEND: Do you mean there are more evidences for the historical reality of Jesus Christ? I have never before heard of any.

ELDER: It is now an accepted and interesting truth that at the time the Saviour was upon the earth there were a great many people living in America. It is my belief that at least a substantial part of them were of Israelitish origin, and that they practised some of the religious ceremonies of ancient Israel. America had been a promised land to which the Lord had led their fathers. And from the record of one of these nations of ancient America comes the story that after His resurrection the Saviour visited among them, telling them, "Ye are the other sheep of whom I spake."

FRIEND: Do you mean to say that Christ visited America?

ELDER: Yes, so the sacred record states. The risen Lord

spent three days with the people of that nation. He organized His Church among them, and taught them the doctrines He had taught in Palestine. And upon leaving them, He promised that He would return some day.

FRIEND: That is a strange thing of which I have never before heard.

ELDER: The legendary remembrance of this visit still prevails among the natives of America. In fact, the terrible conquests of Mexico and Peru by a mere handful of Spanish conquistadores were possible only because of the native belief in the return of their fair god, for whom they mistook Cortez and Pizarro.

FRIEND: I have often heard of this great legendary fair god of early America, but this is the first time that I have been told that Jesus Christ may have been that character. And yet in view of the teachings attributed to Him, it seems entirely reasonable. Where is this story of Christ found?

ELDER: It is beautifully told in the Book of Mormon, which was brought forth, among other reasons, for the convincing of all men that Jesus is the Christ. Hundreds of thousands have testified that this book is the word of God.

FRIEND: I should like to read it some time. I begin to see a reason behind your firm belief in the Saviour. Do you have yet other evidences?

ELDER: Evidences which to me are convincing. Joseph Smith and Oliver Cowdery testified that in 1836, in a temple built to the Lord in Kirtland, Ohio, an unusual thing happened.

This is their testimony:

We saw the Lord standing on the breastwork of the pulpit before us; and under his feet was a paved walk of pure gold, in colour like amber.

His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

"I am the first and the last; I am He who liveth, I am He who was slain; I am your advocate with the Father."

FRIEND: That is certainly a detailed and vivid description, and for one who believes in Joseph Smith a convincing testimony. But—

ELDER: But for him who yet doubts, there is still another witness; perhaps the most convincing of all. And that is the witness of the spirit promised to every man who seeks it in faith and lives to be worthy of it.

FRIEND: And what is that?

ELDER: You will recall the words of the Saviour when upon the earth. As I remember, they are recorded in the 7th chapter of John. "If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself." I believe those words are as true in application today as they were the day they were uttered. And it was through an effort to put that promise to the test that I obtained for myself a knowledge of the truths of which we have spoken.

FRIEND: That certainly puts a challenge to me.

ELDER: For myself I can testify that there is no doubt in my own mind that the Lord lives, and that unto every man who seeks Him in righteousness will come a sure knowledge of this fact. The key to real happiness lies in service in His cause.

## IRISH DISTRICT CONFERENCE

**O**PENING the spring conference schedule, Irish District conference convened on Sunday, February 20th. President Hugh B. Brown and Sister Zina Card Brown were mission authorities in attendance. Sessions were held in Belfast Branch Hall, at 122, Upper North Street, Belfast.

Approximately 211 people were in attendance at the evening meeting conducted by Brother Joseph Ditty; 65 of whom were non-members. President Brown was principal speaker. Other speakers at the evening session were Elders Eldon T. Lindsay, Ross S. Layton, E. Leon Mather, and Clarence R. Silver.

Branch President Joseph W. Darling conducted the afternoon

session. Speakers were President Brown, District President Christian Steel, and Elders Ranald H. Hebdon and Coe R. Larkin.

Speakers at the morning session were President Brown, Sister Zina Card Brown, Sisters Marie Waldram and May Gardner, lady missionaries, Sisters Gertrude Horlacher and Mary Mogerley, and Elder Clyde L. Barraclough. It was conducted by Brother Christian Steel.

The Millennial Chorus provided music for the various meetings. Special items included a male quartette composed of Elders A. Burt Keddington, Robert B. Buchanan, Lowell M. Durham and Richard P. Evans; a vocal solo by Sister Ellen B. Rose, lady missionary; and selections by an M.I.A. chorus.

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## RELIGION AND LIFE IN THE WORLD

*(Concluded from page 116)*

And a Book of Mormon prophet, Alma, promised these fruits of the spirit to all who would truly experiment with the religious life and pluck the fruit thereof:

Which is most precious, which is sweet above all that is sweet, and which is white above all that is white, yea, and pure above all that is pure; and ye shall feast upon this fruit even until ye are filled, that ye hunger not, neither shall ye thirst.

All of this is promised to him who will accept earth-life as a laboratory of experience, will face life courageously and honestly, and will take upon himself the life and teachings of Jesus and apply them—not behind monastic walls, not in self-mortification, but toward the realization of a wholesome and abundant life for all men.

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## GOD'S MINUTE

"I have only just a minute  
Only sixty seconds in it,  
Forced upon me—can't refuse it,  
Didn't seek it—didn't choose it,  
But it's up to me to use it.  
I must suffer if I lose it,  
Give account if I abuse it.  
Just a tiny little minute,  
But Eternity is in it."



## News of the Church in the World

**LECTURER** before the London Society in the Hall of the Royal Society of Arts, Adelphi, London, on Friday, February 18th, was Dr.



Dr. Lyman

Richard R. Lyman, President of the European Mission. His subject was "Naming and Numbering of London Streets." Using illustrative lantern slides and making blackboard drawings, Dr. Lyman explained his system which would number the streets of

London so that a stranger could find any address without a map or other help. He emphasized the fact that under this plan the number appears with the old name, and it is not necessary to change the old and cherished names in the city. A member of the American Society of Civil Engineers and one of a committee of three appointed by that organization to solve such a problem, Dr. Lyman devised this unique system which will suit any city in the world, and has been adopted by Los Angeles, California; Kansas City, Missouri; St. George, Utah; and Salt Lake County, Utah. Miss E. Bright-Ashford, lady barrister, acted as chairwoman during the evening.

**CARTHAGE JAIL**, in Illinois, scenes of the martyrdom of the Prophet Joseph Smith and his brother, Hyrum Smith, is to be restored as it was at that time, according to a recent announcement by the First Presidency. Elder Joseph McRae, former president of the Western States Mission, will be in charge of the landmark, and a bureau of information is to be located on the site. The Church has been in possession of the building since 1903. A programme of beautification and landscaping will make it more attractive to the many tourists who visit this historic spot each year.

**SPORTS AND ATHLETICS** in the British Mission are featured in an article appearing in the *Improvement Era* for February. Written by Elder Parry D. Sorensen and entitled "Building Good Will in Britain Through Sports," it tells of the athletic activities of the Mission in baseball, softball and basketball. Pictures of players illustrate the story, which describes some of the accomplishments of the Catford Saints, Rochdale Greys, and Birmingham missionary teams, and the various M Men groups throughout Britain. Honours came to Catford Saints and Rochdale Greys basketball teams on Tuesday, February 15th, when by special invitation they played an exhibition game before army officials and a large audience at Leeds Gibraltar Artillery Hall.

## News of Current Interest

**THE TOMB** of a Second Dynasty noble sealed since funeral services 3,160 years B.C., was reported to have been found in Cairo recently by W. B. Emery. The English Egyptologist regarded his discovery as one of the greatest findings in history. Hopes of ever finding such an ancient tomb intact were believed impossible until this discovery. The contents of the tomb included a great crumbling coffin, exquisite alabaster bowls and other

ancient objects. They will be used as historical material in determining the activities and habits of the people of 5,100 years ago.

**BRITISH** truck drivers must keep their wits about them when they drive. According to recent reports there are 2,000 ways in which members of the road transport industry in Britain can break the 210 official acts and regulations at present governing their activities.



## From the Mission Field

### Releases—

On Friday, February 4th, the following missionaries were honourably released to return to their homes:

Elder Norman A. Jensen (Brigham City, Utah), who has laboured in Nottingham, Manchester and London Districts.

Elder Kenneth M. Williams (Salt Lake City), who has laboured in London and Birmingham Districts and in the British Mission Office;

Elder Reginald Hunsaker (Tremonton, Utah), who has laboured in Nottingham and Leeds Districts;

Elder C. Claude Robbins (Moreland, Idaho), who laboured 27 months in the French Mission and the past four months in the Millennial Chorus.

The following were honourably released on Saturday, February 19th:

Elder Max Garn Capener (Garland, Utah), who has laboured in Sheffield, Norwich, and Manchester Districts, and as supervising elder of Sheffield District;

Elder Donald P. Fowler (Hooper, Utah), who has laboured in London and Manchester Districts;

Elder John B. Hoge (Paris, Idaho), who has laboured in Sheffield, Birmingham, and London Districts and in the British Mission Office;

Elder E. Leon Mather (Grace, Idaho), who has laboured in Welsh, Nottingham, and Irish Districts and as circulation manager of the *Millennial Star*; and

Elder Leonard L. Moffett (Smoot, Wyoming), who has laboured in Manchester and Birmingham Districts, in the Millennial Chorus and as supervising elder of Hull District.

### Appointments—

Elders Bryant H. Croft, M. Warner Murphy, William J. Telford, and Charles N. Campbell were appointed supervising elders of Sheffield, Nottingham, Newcastle, and Hull Districts, respectively, on Thursday, February 10th.

### Transfers—

On Thursday, February 10th, Elder Orlando S. McBride was transferred from Nottingham to Norwich District. Elder Victor Blaine Hart was transferred from Newcastle to

Manchester District, Elder Carlos A. Phillips was transferred from London to Leeds District, and Sister Florence Malmberg was transferred from Hull District to the British Mission Office on Saturday, February 12th.

### Doings in the Districts—

HULL—Hull Branch M.I.A. held its annual Green and Gold Ball in Hull Chapel recently. Cleverly arranged green and gold streamers and tropic scenery painted by Brother Walter Yull were decorations for the event. Featured on the programme was Miss Jean Cass, who tap danced. The major attraction of the evening was the crowning of



Miss Dorothy Mearns as Queen of the Ball by American Consul, Mr. Ilo C. Funk. Attendants to the Queen were: Miss Hilda Twidale, Miss Joan Turl, Mrs. Mary James, and Mrs. Amelia Ransom, with Miss Audrey Twidale as crownbearer. Following the selection of the queen, the Consul, Sister Florence Malmberg, president of the Mission Y.W.M.I.A., and Sister Helen Bryant, District Y.W.M.I.A. head, were presented with appropriate gifts.

A social honouring Elder Leonard L. Moffett and Sister Florence Malmberg, lady missionary, was recently held at Hull Branch Chapel. Elder Moffett has been released to return home, while Sister Malmberg has been transferred to the British Mission Office. Sister Amelia Ransom was in charge of the party.

**IRISH**—The "Keep Fit Girls" of Belfast Branch produced a health display in the branch hall on Saturday, January 29th. Those taking part were Sisters Bertha Harkins, Ruby Gillan, Dora Ferris, Elsie Finlay, Jean B. Cussans, and Misses May McElroy, Ena McIlroy, and Ellie Harkins. Miss Dinah Ferguson was in charge of the display, while Sister Agnes Gillespie was supervisor of refreshments and general arrangements.

A Relief Society Social was held in Belfast Branch Monday, January 31st. Brother Joseph Ditty was in charge of the programme, which included numbers from the Millennial Chorus.

**LEEDS** — On Saturday, February 12th, Batley Branch Relief Society held a meat and potato pie supper. Proceeds from the occasion went to Relief Society funds.

Leeds Branch M.I.A. was reorganized Thursday, February 10th, as follows: Brother George Camm, president of the Y.M.M.I.A.; Brother Leslie Camm and Elder M. Floy Clark, counsellors; Sister Veronica Hapwood, president of the Y.W.M.I.A.; Sisters Bertha Farrell and Mona Camm, counsellors; and Sister Ivy Mence, secretary and treasurer.

**LIVERPOOL**—On Saturday and Sunday, February 5th and 6th, the Primary and M.I.A. convention of Liverpool District was held in Burnley Chapel. The feature of the Saturday gathering was the Green and Gold Ball, which was attended by more than 150 people. President Richard R. Lyman was speaker at the Sunday services. Sister Doris Owens, Primary supervisor, Sister Gertrude Corless, Y.W.M.I.A. president, and Brother Horace E. Heyes, Y.M.M.I.A. head, were in charge of the convention, while Sister Lillian Moore arranged the refreshments.

**LONDON**—The Relief Society of Brighton Branch was reorganized as follows on Saturday, February 13th: Sister Olive Alice Skelcher, president; Sisters Emma M. Gregoris and Margaret L. Stevens, counsellors; and Sister Kathleen M. Long, secretary.

North London Branch Relief Society sponsored its annual bazaar on Monday, February 14th. Sister Maude Hawkes, president, and her counsellors Sisters Mary Poole and Susan Ellis and Sister Helen Poole of the district Relief Society board, were in charge of the affair. A good number of people were in attendance to participate in the sale of goods and side shows. Refreshments were served during the evening.

"Western Wonderlands," 45 minutes of coloured moving pictures of Utah and Western America, were shown to 270 members and friends in North London Branch Chapel on Thursday, January 27th, by Mr. Frank Wise, who took the pictures. A brief address was made by President Richard R. Lyman and community singing led by Elder A. Burt Keddington.

**MANCHESTER** — A Primary conference was held on Sunday, February 6th in Hyde Branch. Children taking part were: Audrey and Irene Bertinshaw, Irene Hallsworth, Norma Pello, and Iris and Gordon Clegg, and Sisters Doris Roberts and Annie Jackson. Speakers for the evening included: Sister Sarah Allsopp, president of Manchester District Primaries, and her two counsellors, Sisters Jessie Bishop and Alice Rowland, Elders Clifford W. Bagley and Byron H. Howard, and Brother Thomas C. Boothroyd.

Beehive girls of Hyde Branch M.I.A. sponsored a concert on Saturday, February 13th. The evening's entertainment was musical items and dancing.

## DEATH

**SHARP** — Brother James Sharp, 88, who died Saturday, February 5th, was a member of Hull Branch. Funeral services were held in Hull Branch Chapel, at which Sister

Florence Malmberg, lady missionary, and Elder Charles W. Hailes were speakers. Supervising Elder Leonard L. Moffett dedicated the grave.

# LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

<b>Aberdeen:</b> Corn Exchange, Hadden Street, Off Market Street.	<b>Gravesend:</b> Freeborn Hall, Peacock Street.	<b>Nelson:</b> *L. D. S. Hall, 10, Hibson Road.
<b>Accrington:</b> *L. D. S. Hall, Over 9, Church St.	<b>Great Yarmouth:</b> L. D. S. Hall, 66a, South Quay.	<b>Northampton:</b> *L. D. S. Chapel, 89, St. Michael's Str.
<b>Airdrie:</b> †L. D. S. Hall, 40, Hallcraig Street.	<b>Grimsby:</b> Thrift Hall, Pasture Street.	<b>North Walsham:</b> Enquire: 32, Norwich Road.
<b>Barnsley:</b> Arcade Buildings.	<b>Halifax:</b> *L. D. S. Hall, 35, Brinton Terrace, Off Hansen Lane.	<b>Nottingham:</b> L. D. S. Hall, 8, Southwell Road.
<b>Batley:</b> *L. D. S. Hall, 13, Wellington Street.	<b>Hucknall:</b> *Byron Buildings.	<b>Norwich:</b> L. D. S. Chapel, 60, Park Lane.
<b>Belfast:</b> †Arcade Buildings, 122, Upper North St.	<b>Hull:</b> L. D. S. Chapel, Wellington Lane, and Berkeley Street.	<b>Nuneaton:</b> Masonic Hall.
<b>Birmingham:</b> L. D. S. Chapel, 23, Booth Street. Handsworth. Council Schools, Stratford Road, Sparkbrook.	<b>Hyde:</b> L. D. S. Hall, Reynolds Street.	<b>Oldham:</b> L. D. S. Hall, Neville Street.
<b>Blackburn:</b> L. D. S. Hall, St. Peter's Street.	<b>Kidderminster:</b> L. D. S. Chapel, Park Street.	<b>Plymouth:</b> L. D. S. Hall, 34, Park Street, Tavistock Road.
<b>Bolton:</b> Corporation Chambers.	<b>Leeds:</b> *L. D. S. Hall, 5, Westfield Road.	<b>Pontllanfraith:</b> Enquire: 81, Brynteg Street.
<b>Bradford:</b> L. D. S. Chapel, Woodlands Street, Off City Road.	<b>Leicester:</b> All Saints' Open, Great Central Street.	<b>Portsmouth:</b> Pimco Hall, Heidelberg Road, Southsea.
<b>Brighton:</b> 105, Queen's Road.	<b>Letchworth:</b> Vasanta Hall, Gernon Walk.	<b>Preston, Lancs:</b> L. D. S. Hall, 7, Lords Walk, Off North Road.
<b>Bristol:</b> Hannah More Hall, 45, Park St., Clifton.	<b>Liverpool:</b> L. D. S. Chapel, 301, Edge Lane.	<b>Rawmarsh:</b> L. D. S. Hall, Main Street.
<b>Burnley:</b> §L. D. S. Chapel, 1, Liverpool Road, Rosegrove.	<b>London:</b> L. D. S. Chapel, 59, Clissold Rd., N.16. Ravenslea Chapel, 149, Nightingale Lane S.W.12. 22, Doggett Road, Catford, S.E.6. Ivy Hall, Wellesley Road, Gunnersbury, W.4.	<b>Rochdale:</b> L. D. S. Chapel, Lower Sheriff St.
<b>Carlisle:</b> L. D. S. Hall, Trades Hall, Scotch Street.	<b>Loughborough:</b> Adult School.	<b>Sheffield:</b> L. D. S. Chapel, Corner of Ellesmere and Lyons Roads.
<b>Clayton:</b> *Central Hall.	<b>Lowestoft:</b> L. D. S. Chapel, 20, Clapham Road.	<b>Shildon:</b> *L. D. S. Hall, 100, Main Street.
<b>Derby:</b> Unity Hall.	<b>Luton:</b> Dallow Road Hall, Corner of Dallow and Naseby Roads.	<b>Skelton:</b> *Scott Rooms, Boosebeck Road, Skelton Green.
<b>Doncaster:</b> *L. D. S. Hall, Trafford Street.	<b>Mansfield:</b> 39a, Albert Street.	<b>South Shields:</b> L. D. S. Chapel, 93, Fowler Street.
<b>Dublin:</b> †L. D. S. Hall, 8, Merrion Row.	<b>Manchester:</b> L. D. S. Hall, 88, Clarendon Road.	<b>St. Albans:</b> 49, Spencer Street.
<b>Eastwood:</b> Library, Church St.	<b>Merthyr Tydfil:</b> L. D. S. Chapel, Penyard Road.	<b>Sunderland:</b> L. D. S. Chapel, 18, Tunstall Road.
<b>Edinburgh:</b> Ruskin House, 15, Windsor Street.	<b>Middlesbrough:</b> L. D. S. Hall, 188, Linthorpe Road.	<b>Tipton, Wolverhampton:</b> L. D. S. Hall, Washington Building, Berry Street.
<b>Gainsborough:</b> *L. D. S. Hall, Curtis Yard.		<b>Varteg:</b> Memorial Hall.
<b>Gateshead:</b> Westfield Hall, Westfield Terrace.		<b>West Hartlepool:</b> L. D. S. Chapel, 7, Osborne Road.
<b>Glasgow:</b> L. D. S. Hall, 4, Nelson Street.		<b>Wigan:</b> *L and Y Station.

\*—6.00 p.m.

†—7.00 p.m.

§—6.15 p.m.

‡—2.30 p.m.



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